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assuring me it had often been a potent charm, 'only they must be bad ha'pence and I gets 'em from St. Pierre.' He also carried money and a candle in the dead-wood of his craft, — a light to enable him to cross the murky Styx, and a bolus to pay old Palinurus, I suppose.

"At Cape La Hune I heard more superstitions than I could tell in an hour. I was assured of dead men's bones bleeding, when taken from a cave, and staining rocks that neither wind nor weather could wash out; of people unable to die lying on pigeons' feathers, and the feathers removed, they die easily; and a host of other superstitions.

"The subject may be pursued *ad lib.* Who has not heard of the belief that the cod and the salmon take in ballast before a storm? And of Mrs. Stack assuring Bishop Mullock of the fact, when a noble-looking salmon, thus ballasted, had been sold to his lordship? It sounds a joke, but the belief is a reality, as is also another about rats. If your house is infested with the vermin, a notable gentleman informs me, you have only to indite them a letter to quit, place it in the holes they make, and they will go. This he had tried, and the notice was followed by the whole tribe betaking themselves to a neighboring house. This took place in St. John's not six years ago."

LIFE IN CONNECTICUT AT THE BEGINNING OF THE CENTURY. — A manuscript of Mr. John W. Osborne, late of Birmingham, Conn., contained personal recollections which have found a place in the columns of the "New York Tribune, July 19, 1896. Certain of the items included may profitably here be cited: —

"Many old people smoked a pipe, and I cannot remember a case where the husband smoked and not the wife. Snuff-taking was fashionable. Most of the carpets used were home-made, and the uncarpeted floors were sanded with white sand.

"When berrying, the first berry found must be thrown over the head for luck. Books interpreting dreams were common.

"Beans and potatoes must be planted in the old of the moon to prevent them from running to vines.

"Profanity was denounced by all classes, and few indulged in it unless in a towering passion. I do not remember that I ever, in those days, heard a boy use profane language, though vulgar language was common enough. 'By George,' 'Golly,' 'Condemn it,' 'I vow,' 'Gosh,' 'The deuce,' 'The dickens,' 'Old Nick,' and such expletives could be heard any day. When men got excited they would sing out, 'By George Washington!' 'By Christopher Columbus!' 'By Thomas Jefferson!' and 'By John Hancock!'

"After the death of a worthy member of the church a funeral sermon was often preached on the Sabbath after the funeral. On these occasions the friends of the deceased sometimes furnished a scarf for the minister, which was worn throughout the service. It came over the shoulder, crossed the breast and back, and was fastened under the arm. A large rosette of the same material was worn on the shoulder. The sash was made of

fine white linen and came down to the knees. All householders kept pigs, and the schoolmaster, who boarded round, knew when hog-killing time was reached in the different families, for none would have him till it was over."

CONJURING AND CONJURE-DOCTORS IN THE SOUTHERN UNITED STATES (*continued*). — Below will be found the remainder of the article on this subject, by Miss A. M. Bacon, copied from the "Southern Workman and Hampton School Record," November and December, 1895 : —

"When it is once decided that the sufferer from mysterious symptoms of any kind has been conjured, there remains no hope except through the conjure-doctor. He must be sent for at once, as delay is always dangerous and often fatal. There are few settlements of colored people in which the belief in conjuration is prevalent, in which there is not to be found some person distinguished for his skill as a conjure-doctor. Of their personal peculiarities it is not my part to speak. Of that you already have learned through Miss Herron's paper, but their special methods of procedure when summoned to cure disease, we must try to get some general idea from the mass of testimony presented by the compositions.

"The conjure-doctor has five distinct services to render to his patient. He must (1) tell him whether he is conjured or not, (2) he must find out who conjured him, (3) he must search for and find the 'trick' and destroy it, (4) he must cure the patient, (5) he will if the patient wishes turn back the trick upon the one who made it. But as a rule before he does anything for the patient he demands and receives a large fee. Should he find business slack he will sometimes take it upon himself to secure patients by visiting certain persons and telling them that they have been or are about to be conjured, and often presenting irrefragable proofs in the shape of a pin stuck in the north side of a distant tree, or a bottle dug up at a certain designated spot in the yard, he exacts a payment of money for his services in preventing the evil sure to follow if he is not engaged by a good-sized retainer to prevent it. A conjure-doctor summoned to attend a case of mysterious illness in a family will frequently begin his examination by putting a small piece of silver into the mouth or hand of the sufferer. Should the silver turn black, there is no doubt about the diagnosis. The silver piece is not always tried; in some cases the very nature of the seizure proclaims at once to the doctor that it is the work of conjurers. The next step is to study the nature of the disease and search out and destroy the trick by which it was caused. In one case the conjure doctor recognized the disease by the trembling of the patient's fingers as he came in at the door. The poison had not then taken much effect upon the patient, but the conjure-doctor assured the sufferer that without attention it would kill her. In another case the doctor informed his patient that the charm was fixed to work with the moon and tides. When the tide was coming in he would be worse, when going out he would be better. A case is mentioned of a girl who had been suffering for a long time from a sore and swollen foot, until at last a conjure doctor was called to her relief. 'As soon as he saw the foot he said that she was conjured and that it was done by an